SUNDAY READING.

rmon by the Rev. Henry W. Bellows -The Shepherd and the Sheepfold.

This is the only parable recorded in John and contains two in one—Christ as the door and Christ as the Shepherd of the Sheep. The Sanhedrim had declared Jesus an impostor. Our Lord here answers them and esents his claim as the true Shepherd. Many claiments had previously appeared, but their claims resting upon deceit had been repudiated. They came either through a hole in the wall, or over the wall, and the sheep not knowing their voice fled. Jesus showed himself the true Shepherd by entering in at the door of the sheepfold. He came not to destroy but to fulfill the law of Moses. His birth, baptism and early history, his genealogical and ecclesiastical relations, his death and resurrection were all anticipated by it. Considering the cruel fate which overtook our Lord it may seem strange that he should appeal to the recognition which they gave him as an answer t the wolves. Christ was never rejected by the Jewish people, only by the rulers and ecclesiastical dignitaries. There was no public opinion. The rulers did as they In our own day the heart and mind of the people do not indorse, approve, and support the unprincipled persons who wield our municipal civil powers and reap

spoils of office. Theoretically we elect our own rulers, but having a vast machinery o pliant instruments already in possession they carry the elections, and by the perpet uation of their authority, make the whole people seem like aiders and abettors of their rgeries and thefts. The multitudes of the Jewish people did follow Christ. When the wolves appeared they fied. Conquerors sweeping through hemispheres have molded continents to their will, philosophers have turned the currents of thought into new of nations for all time, but more marvelou n their fame are those who have founded the various religions of the world. In the Orient the swarms which followed

in the footsteps of Mahammed and Brahma were facinated by fatalism and force, the gods of India and Arabia, and the people with ered in their blighting breath. Christ enters through the door through which all hu manify must pass. Commerce, science and civilization develop under his care. The religion of the Church of Christ is the fold. ntended as a place of refuge for the exposed heart of man. It has often been a holy prison, a moping monastery, a sad retreat, instend of a pleasant sheep-fold opening it and out. Christ is no dairyman to keep his sheep in a dark, unwholesome stable, feeding on swill. The view of the Church which excludes the world as the school, playground, arena, and workshop of life, which pronounces life profane and nature a ruin, is one against which the intellect and heart of mtains, the shades of night fall upon the valleys and the chilling dows and damp descend; the Church of God is the safe fold always heard above winds and snow, saying, "I am the door; if any man enter in he shall be saved." The way into the church is not by signing creeds and making promi ses by men, but by taking Jesus as a master, guide, friend and shepherd. Ask yourself this one question—is Christ the master of my heart and will. You may stumble the asking. No man dare answer that he is We can only strive for it. All that we must have to entitle us to the privileges of the Christian Church is this desire. Make Christ then your friend and companion; frame your thoughts and feelings after his spirit; accept his promises, and you will discover the truth of His words: "I am the door; by e, if any man enter in, he shall be saved

and shall go in and out and find pasture."

The Rev. Chauncy Giles-"What Consti-tutes Heaven?"

The Rev. Chauncey Giles delivered a sermon on the subject "What Constitutes Heaven?" on Sunday evening at the Swedenborgian Church, in Thirty-fifth st., between Fourth and Lexington-aves. In commencing his sermon he said that there must be some essential and positive element growing out of the Divine nature and man's relations to the Lord to constitute heaven and heavenly happiness. The first step in the investigation of this subject consists in determining what these elements are. There are two aspects in which the question must be viewed, first, what constitutes the Divine or the Lord's part; and second what consti tutes heaven with man's part. Viewing it from the Lord, Swedenborg says it is the d rine of the Lord which makes heaven. By the divine of the Lord he means a divine love and divine consideration flowing into the souls and understandings of the angels On man's part heaven consists in receiving this love and consideration and reciprocation them-receiving it in the form and order is which it exists in the divine mind, so that all man's faculties may act in perfect harmony with the divine. In these two acts of reseiving and giving arises all our happiness in this world and all the blessedness of the angels. This is in perfect accordance with the declarations of our Lord, "The kingdom of God is within you." It is our absolute unity with the Lord in heart, in understandng, in everything that must constitute our happiness. This is the divine element in the dem of heaven. The human element is nan. Heaven does not consist in a reward of place, nor in the mere pardoning of sin. The act of pardoning is merely negative. Does a murderer when pardoned feel any nore love toward his fellow men than when he is on the point of suffering the penalty of his guilt. God may introduce such a person into heaven, but such a person could not enjoy its happiness. All our happiness must depend to receive the divine of the Lord, and Heaven consists in loving with a certain and

"We Live in Deeds, not Years," A pleasant, cheerful, lively, generous charitable minded woman is never old. She is as young at sixty as she was at eighteen or twenty; and those who are old at sixty or seventy, are not made old by time. They are made old by the ravages of passion, an unsocial and ungenerous nature, which have cankered their minds, wrinkled their spirit and withered their souls. They are made old by envy, by jealousy, by hatred, by suspicion, by uncharitable feelings, by slandering, by scandalizing and ill-bred habits; which if they avoid, they preserve their youth to the very last, so that the child shall lie, as the scriptures say, at a hundred years old. There are old women who pride themselves on being eighteen or twenty. Pride is an only passion, and vanity is as grey as the mountains. There are dry, cold, dull, heartless and indifferent. They want the well spring of youthful affection, which is always cheerful, always active, always engaged in some labor of love, which is cal culated to promote and distribute enjoy ment. There is an old age of the heart, which is possessed by many who have no suspicion that there is anything old about them, and there is a youth which never grows old, a love who is ever a boy, a psyche who is ever a girl.—Dife Illustrated.

Grave Thoughts for Sunday.

Run not after blessings; only walk indments of God, and blessings shall run after you, pursue and overtake you. I do not wish for any heaven on earth be side that of preaching the gospel of Jesus Christ to immortal souls.—Henry Martin. We should give as we receive, cheerfully quickly, and without hesitation; for there a no grace in a benefit that sticks to the

Saints are not so much afraid of suffering as they are of sinning; in suffering the of fense is done to us, but in sinning the offense is done to God. I am no more surprised that some revealed

truths should amaze my understanding than that the blazing sun should dazzle my eyes.

How long may it take a man to embrace Christ as his Saviour? As long as it takes a drowning man to let go a straw and lay hold of an offered rope.

Never despise counsels from whatever quarter they reach you. Remember that the

pearl is keenly sought for in spite of the coarse shell which envelopes it. 'A daily conversation in heaven is the surest forerunner of a constant abode there. The spirit of God first brings heaven into the soul, and then conducts the soul to

The spirit of Christ sweetly calms the soul of the suffering believer, not by taking away all sense of pain, but by overcoming it by a sense of his love.

"Are you still in the land of the living inquired a man of an aged friend. "No, but I am going there." This world is the shadow; heaven is the reality.

THE CATHOLIC CHURCH OF MEXICO.

This consists of one Archbishop, eight Bishops, and about ten thousand inferior clergy of all orders. It is the richest church established in the world. Its landed property, mortgages and rents are estimated to be worth about \$150,000,000; to say nothing of the untold millions invested in cathedrals and church edifices, which are all of the most solid and costly construction, and are said to be as valuable now as the day they were built. With their gold and silver vessels, candlesticks and other ornaments, these buildings (of which there are one hundred and eight in the city of Mexico alone) are estimated at \$50,000,000. The landed property is continually increasing in value, in the same measure that the silver mines are becoming more productive. The revenues of the clergy are still very large, though not so numerous as they were when Mexico was a panish colony. At that time the annual come of the Archbishop was \$130,000, and that of the bishops, united, \$400,000. The Archbishop is the financial as well as the celesiastical head of the church, and subordinate to him there is a single person in each diocese, by which this vast property is

"On, Gop! If thou dids't but know! was the opening sentence of a prayer by one of those divines who think they know much more than the Almighty! Some clergymen give God good advice. Some inform Him of the latest news. Others use the form of supplication to launch sharp arrows at their brethren. Rev. Mr. Boynton, the new chaplain to the House, made an opening prayer, with a stump speech in the belly of it,

"We thank Thee, O God, that the Congress "We thank Thee, O God, that the Congress of the United States represents one great frie nation; that by the organic law there is virtually now freedom throughout the whole land. No manacle, chain, slave or master is legally existing, and we pray Thee to give to Congress wisdom and courage and advice to carry out all such measures as are needed to make the silt of free dom not an empty formality, but convey with it all the rights and privileges of manhood."

This information was not quite correct. As the Legislature of Iowa had not yet passed upon the amendment to "the organic law," but were yet to act, the amendment was not yet complete. It soon will be probably is by this time; and the reverence politician should post the Almighty on the ubject, with all promptitude. God knows o little; and these men so much !- Albany

Religious Frenzy Extraordinary. is his fondness for noisey demonstrations of

NEW ORLEANS, Nov. 6,-Among the triking peculiarities of the American negro religious fervor, which has been frequently remarked by travelers in the South. It said that the Chinese have no conception of bravery or heroism unless accompanied by the beating of gongs and tom-toms, and the negroes have similar ideas in the performance of their religious ceremonies. Not only does a great noise and bustle seem necessary to them, but, like the rites of the India Fakirs, it must be accompanied with muscular action and bodily contortion. The scenes witnessed in their churches during | ing to substitute the plow and cultivator for periods of revivals must cause, in sensitive man will sooner or later rebel. The world is the pasture, and when storms gather on time past there has been a revival here, during which the church members have acted such as asparagus, rhubarb, and the perenmore like wild beasts in a cage than like | nial herbs, should have a location by them descend; the Church of God is the safe fold human beings. The sight beggars discription, and were one to tell truely all he saw at most needs but a single path through the God is the refuge for the soul in all times of at one of these revival meetings, he would centre, will then be left unobstructed. It is receive many pious bleasings for burles- | a great waste of space to cut large vegetable quing religious ceremonies and the worship of the Deity. Passing the colored church a few nights ago, I stepped in for a moment, where some converts were taking the rites of baptism from a white missionary from Massachusetts. The scene would have been rather demoniae than Christian had it not been supremely ridiculous. Before the altar was a large tank of water, up to which the converts marched in turn, while the as company were shouting, scream ng, yelling, stamping and singing; while two groups were dancing about in the aisle; some were embracing or shaking hands; a egro women was jumping backwards and orwards over a seat, and several, more in a pirit of fun than religion, were delivering usty "hi-hi's" from a corner. As a convert approached the water there was a momentary silence; but after being immersed and tepping out upon a platform on the other

side, the yelling and screaming again commenced. Then the newly-born began a eries of gymnastic feats that threatened to break every bone in her body. Going brough the most indecent and almost obcene motions, she screamed and kicked until exhausted, and finally ended by stiffening out like a log of wood. Half a dozen stout men now stepped forward to carry her out, the woman remaining all the time in this rigid state, with eyes set, teeth shut hard together, and muscles strained to their itmost tension. Seven went through the ame operation, and were each carried out in this stiffened state in the arms of the men. The white missionary from Massachusetts attered the word "glory" as each one passed while his eyes turned upward, hands clasped above his head and an approving smile playing about the hard lines of his mouth. He was a man who understood well how to exite these simple creatures, and had learned the grt of working their feelings up to a pitch that was almost frenzy. And all the time he believed, or ppeared to believe, that he was loing the work of God. This screaming nd velling, sometimes kept up all night, and day after day, is a great annoyance t he people residing in the vicinity of the hurch, but if they give expression to such feelings or words of similar purport, they are accused of barbarism by members of that sect that favor such ceremonies. Speaking of the same thing in Thibodeaux, the sentinel notices that the path to Heaven has

a purgatory to every one else. Church Etiquette.-It is fashionable with many to come late to church, long after the services have begun, to the edification of the curious in the congregation, and the com-fort of the nerves of the pulpit. It has lately been decided, on high authority, that the following rules are to be observed on

become so noisy among the colored Metho-

dists of that community as to make the town

Let the lady advance one pace beyond the door of the pew she wishes to enter, half about face, and salute. The pew must then be vacated by such gentlemen as are in it by flank movement. The squad should ris simultaneously when the lady presents her-self, and face by the right flank, then deploy to the aisle, the head man facing the lady, and the rest walking to his right and rear, the direction of the line being changed by : right countermarch, and forming again incline, up and down the aisle, still faced by the right flank. The lady, when she sees the coast is clear, completes her salute, and advances to her position in the pew. The entlemen break off by files from the rear, and resume their places. Great care should be taken, of course, by other parties not to enter the aisle when this evolution is in progress, until it is completed.

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USEFUL MISCELLANY.

The Canada Farmer, in reply to a corre pondent, says: Many experiments have been made ers and salesmen to ascertain the nett weight of cattle by measurement, and many rules and tables have been formed of the results obtained. None, however, can be regarded as absolutely correct. With the ost accurate measurement is required a practical acquaintance with the points and forms of animals, and allowance must be made according to age, size, breed, mode and length of time of fattening, etc.; conditions which require a practised eye and long ex-perience to appreciate. We have found the following method to lead generally to trustworthy results; Measure carefully with a tape line from the top of the shoulder to where the tail is attached to the back; this will give the length. For the girth, measure immediately behind the shoulder and fore legs. Multiply half the girth by itself in feet, and the sum by the length in feet, and the product will give the nett weight in stones of eight pounds each. For example, with an ox or cow five feet in length and seven feet in girth, the calculation will be as follows: Multiply half the girth by itself in feet

Multiply by length in feet-

Prepare the Vegetable Garden In December there is often a mild spell in which preparation can be made for spring in the garden. A deep soil is essential to the production of garden vegetables; but if the soil is unfortunately shallow, and with an unfavorable sub-soil, measures should be taken to deepen it. Works upon gardendeep, direct trenching. In this operation, properly performed, the ground is dug at least two spades deep, and the lower soil brought to the surface and the upper soil put in its place below. There are many garlens in which it would be decidedly poor management to bring a poor sub-soil to the top, and to bury the good surface mould a spade deep. Where the soil is shallow, the aim should be to increase its depth and better fit it for the growth of those plants, the roots of which penetrate deeply. In small gardens this work can be done with the spade, and at this time of comparative leisure, provided the ground be not frozen nor too wet The usual method of working is to dig a trench about three &et wide and a spade deep, throwing out the soil on one side; put a good supply of manure into the trench and spade it well into the subsoil at the bottom. This being done, commence a second trench close to and parallel with the other, throwing the top soil into the first trench, working in manure at the same time. The subsoil in the second trench is treated the same as that in the first one, and the work is continued by making trench after trench, and manuring each one in the same way, the top soil of the first trench is finally put into the last one. If the garden is sufficient size, it should be so arranged that the greater part of the labor can be done with a horse. It is a great savthe spade and hoe, and to do this requires a gardens into beds, as it costs about as much labor to keep the paths clean as it does to cultivate the crops. Gardens laid out in beds and edged with box or other edging, may look very neat, but they are unprofitable. Every crop, the nature of which will admit of, should be planted in rows sufficiently wide apart to allow of cultivation with horse power.

HEALTHFULNESS OF APPLES.-There is scarcely an article of vegetable food more widely useful and more universally liked than the apple. Why every farmer in the nation has not got an apple orchard, where the trees will grow at all, is one of the mysteries. Let every housekeeper lay in a good supply of apples, and it will be the most economical investment in the whole range of culinaries. A raw, mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthy desser that can be placed on the table is a baked apple. If eaten frequently at breakfast, with corse bread and butter, without meat or flesh of any kind, it has admirable effect on he general system, often removing constipa ion, correcting acidities, and cooling off feb rile conditions more effectually than the most approved medicines. If families could be induced to substitute apples—sound and ripe-for pies, cakes and sweetments with which their children are so indiscreetly stuffed, there would be a diminution in the sum total of doctors' bills, in a single year, sufficient to lay in a stock of this delicious fruit, for the whole season's use.

Facts About Milk.

Cream cannot rise through a great depth of milk. If, therefore, milk is desired to retain its cream for a time, it should be put into a deep, narrow dish; and if it be desired to free it most completely of cream, it should be put into a broad shallow dish, not much exceeding one inch in depth. The evolving of cream is facilitated by a rise, and retarded by a fall of temperature of the dairy-50° fahrenheit-all the cream will probably rise in 36 hours; but at 70° it will perhaps rise in half that time, and when the milk is kept near the freezing point, the cream will rise very slowly, because it beomes solidified. In wet and cold weather milk is less rich than in dry and warm. The season has its effects. The milk in spring is supposed to be the best for drinking, and hence it would be best for calves; in summer it is best suited for cheese, and in autumn, the butter keeping better than that of summer, the cows less frequently milked, give richer milk, and consequently more utter. The morning's milk is richer than that of the evening. The last drawn milk, the "strippings" at each milking, and at all times and seasons, is richer than that first milked, which is ever the poorest,-N. Y.

How to CLEAN RIBBONS.-A lady sends s the following receipts for cleaning ribbons, which she wishes published for the benefit of those of her sex who wish to try a successful experiment, as she has done. In these hard times all economical hints are acceptable: Wet the ribbon in alcohol and fasten the end of it to something firm; hold the other end in your hand, keeping the ribbon out straight and smooth; rub it with a piece of castile soap until it looks decidedly soapy; then rub hard with a sponge, or, if much soiled, with the back of a knife, keeping the ribbon dripping wet with alcohol. on have exhausted your patience and think must be clean, rinse thoroughly in alcohol. old between clothes, and iron with a ho ron. Don't wring the ribbon; if you do, it will get creases in it that you cannot get out. - Exchange,

A monument is to be erected in Jamaica Baron Von Ketelholdt, one of the victims of the negro revolt. Various legisla tive measures to prevent future outbreaks are proposed, among them, one to regulate

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To Brazil, via England-letters not exceeding half an ounce, 45 cents, newspapers 4 cents: via France, letters not exceeding quarter of an ounce 32 cents, half an ounce 66 cents.

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ounce 30 cents, papers 2 cents. German States Prussian closed mail, prepaid 28 cents; French mail, 21 cents; Bremen mail, 15 cents. papers 3 cents. Great Britain and Ireland—half ounce letters 24 cents, papers 2 cents.

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CHRISTIAN ADVOCATE, Published at the Southern Methodist DR. E. A. HARBERT Will be found at the Publishing House, under the auspices of the Methodist Episcopal Church South. Its issues will be resumed 1st January, 1806. Tanus: Till 1st July, invariably in advance, \$2.00. Under \$10 may sent by the mails at our risk. Some of \$10 and upwards, by Express, at our expense

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let. That is the end of our fiscal year.

let. During the time our General Conference will hold its session, and its newly elected officials, editors, &c., will by that time be at their posts.

let. The prices of material, and expense involved in its publication, may, by that time, modify or more clearly indicate a permanent subscription price. As most subscribers will doubtless desire to be-gin with the latiesue, we will strike off a large Our friendes will send us their names at once.

Brethren of the press who will aid in extending
this notice, will render such a favor as will be
highly appreciated, and at any time cordinally reciprocated.

I R McFFRRIN Accest D. B. McFERRIN, Agent.

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50 "Rectified
20 hf bbls do de
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10 hf bbls do do
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20 hf bbls tinger Brandy,
20 kezs do do 20 hg bols tinger Brandy,
20 kegs do do
20 hf bbls Cherry Brandy,
20 kegs Lemon Cordial,
20 kegs Ginger do
(50 baskets Heidsic, (pints and quarts).
20 boxes Sparkling Catawba,
100 sacks prime Rio Coffee,
75 barrels New Orleans and Island Sugar,
50 Crushed

Crushed Powdered Coffee choice Irish Potatocs. Table Salt, Molasses, 25 barrels Syrup, 50 hf bbls and kegs Syrup, 50 kits Mackerel, Nos, 1 and 2,

50 kits Mackerel, Nos. 1 and 2.
25 hf bbls do
25 qr bbls do
25 qr bbls do
36 boxes Checse,
50 do Candy,
50 do Star Candles,
50 hf and qr boxes Star Candles,
50 boxes German and Family Soap,
50 do Pickles, (qts and pts),
10 gross Preston & Merrill's Yeast Powders,
50 boxes Starch. 50 boxes Starch,
10 cases (%) Sardines,
25 boxes Raisins,
50 hf and qr bxs Raisins,
50 dozen Painted Buckets,
50 reams Wrapping Paper,
100 dozen Brooms,
20 dozen Sieves,
500 kegs Nails,
Fo which we invite the atter

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Ever brought to this city.

5 gross Drakes' Plantation Bitters,

500 lbs Blue Stone,

10 gross Cedron Bitters,

10 gross Hostetter's Bitters.

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15 gross McLane's Vermifuge.

5 gross Jaynes' Expectorant,

10 barrels Varnish, assorted,

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5 gross Ayer's Cherry Pectoral,

10 barrels Lard and Linseed Oil,

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